625 [27] Among the Ait Waryager a fox is styled si Ali, as though it were a scribe, other persons of that name being called 'Allus. They say that the fox was once a scribe, which is indicated by its Arabic name t a'leb—a confusion between t a'leb and taleb.

777 [30] There are auspicious words as well as inauspicious ones. It is
787 a good omen for a person who sets out on a journey in the morning to
192 hear the words mbarak, "blessed", or mes'ud, "lucky"; and if persons who are intent on robbery at night hear either of these words, which are also used as names for people, cried out, they are encouraged by it to carry out their evil intentions (Dukkala). The Ait Waryager regard it as good fal for one who starts on a journey in the morning to hear the names 'Absram ('Abdsslam) or Moh (Muhammed), but as bad fal to hear 'Esa or Musa. In other cases omens are drawn from words or statements which are by themselves neither lucky nor unlucky, but may become good or bad fal in accordance with the circumstances in which they are heard. If a person is speaking of something which he intends to do, and a stranger is at the same moment heard saying something which might be applied to the object of the conversation, then that which is said is regarded as fal. For example, if he says that he is going to travel or to marry, and somebody is heard saying "No", he should refrain from doing it (Tangier, Andjra, Ait Waryager).

777 [32] If a person starts on a journey or goes to the market and finds that he has left something behind or is called back, he should not turn back, or if he does he should not make another start on that day (Shawia, Ulad Bu'aziz, Andjra, Ait Waryager) or he should eat a little flour before he sets out afresh (At Ubahti); otherwise he will have some misfortune. Hence if some one at home notices the thing left behind he should not ask the other one to return, but call out to make him stop and then take the thing to him.

To do something which is contrary to custom, and therefore improper, is followed by misfortune and, as we have noticed above, is often associated with the activity of [33] jnun or the devil. It is bad fal to light a candle or a lamp in the daytime (Andjra, Ait Waryager).

[292] It is likewise bad to wear a garment with the inside out—such a
[784] thing is only done by Jews. Of him who does it people say that "his religion is reversed" (Ait Waryager).

It is bad to walk with one slipper only (Igliwa); it is said that he who does so is like the devil, who has only one foot (Andjra), or like a one-eyed person (Ait Waryager).

These jma'ths, the internal lives of which were regulated by the custom governing the original mountain jma'th, continued as tributaries of the latter[133], enjoying the benefits of such a status (participation in the collection of fines, contributions to the fqih)[134] until, as we have seen, the new nucleus, beginning to stand out more and more as a result of its growth, importance and distance from the parent jma'th, succeeded in emancipating itself from the latter through its own discords and ambitions.[135]

But it is difficult to determine at precisely what moment the new jma'th came of age, as it is to determining everything else, even including finding out the designations in nomenclature of its representatives. This designation is not that of amin, as among the Kabyles of Algeria, a word which, taken over from Arabic, is one which does not permit a confusion of its administrative significance, an individual function, with that of the jma'th, which has a collective mqaddim, a term also adopted from Arabic and employed by certain Berber groups in the Western Atlas, for the personage of the mqaddim also has that function as well as the inadmission of that of the shaikh, which more than one person in Aith Waryaghar attributes to himself and which figures even in documents. These terms, however, do not demonstrate any more than the anarchy which the people have attained, and the forgetting of their own racial (sic!) characteristics[136]; as such words among Rifians can have no meaning nor can they be given any importance greater than those of "colonel" and "doctor" in the South American republics. These are strange nicknames (sic), for to the Rifian, as to any Berber, they say nothing if they are to be considered